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Of the Church · By the Church · For the Church

Luther League Review

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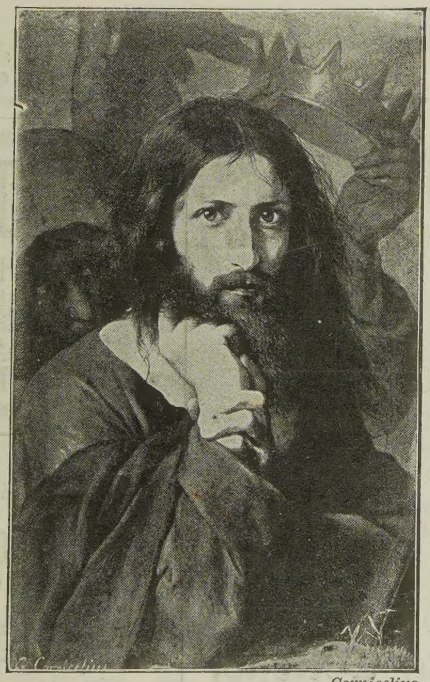

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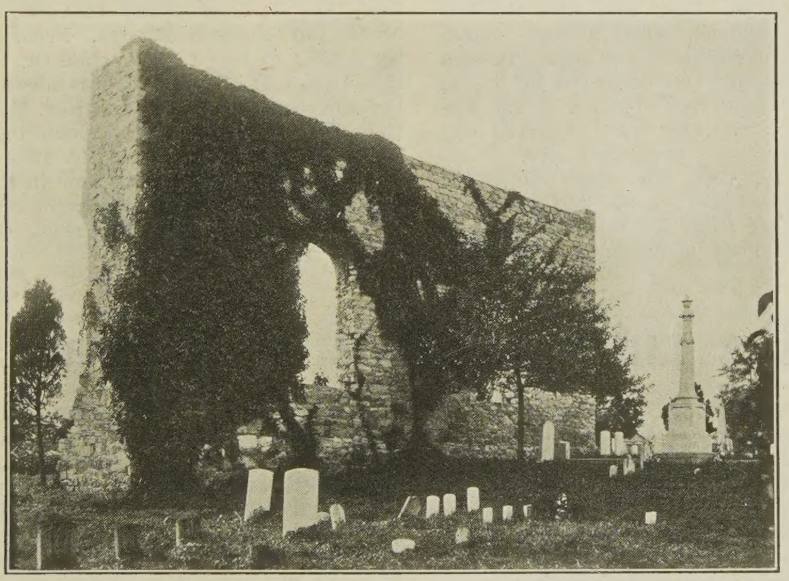
Of the Church—By the Church—For the Church

Luther League Review

Historic Lutheran Church

at Winchester, Va.

THE history of Grace Evangelical Lutheran Church of Winchester, Va., extends over a period of more than 150 years, and it is one of the oldest churches in the United States. An organized congregation of Lutherans existed in Winchester at least as early as 1753, for in that year Thomas, Lord Fairfax, made to them a grant of "two lots of ground, embracing 1 acre, for sacred uses."



Wall of Old Lutheran Church at Winchester, Va., and Monument of Christian Streit, First Lutheran Minister Born in America.

The Germans composed the third immigration of Lutherans to this country, following the Hollanders and the Swedes. Between 1680 and 1730 this enterprising and industrious people came in considerable numbers, and faced the perils and endured the hardships of the new land. They extended themselves through Pennsylvania, Maryland, North Carolina and Virginia, and at an early time some of them settled in the beautiful valley of the Shenandoah. About 1738 two log cabins were built by Germans on the site now occupied by Winchester. Around these original cabins other and more pretentious houses soon were built until the settlement assumed the air of a little village.

In 1743 the first court in the county was held in Winchester, and here, too, James Wood surveyed and laid out 26 lots of ½ acre each, to which Lord Fairfax added 54 similar lots. The Colonial Legislature of 1752 incorporated Winchester. A large proportion of her citizens were Germans, who held the doctrines of the Augsburg Confession and warmly cherished that faith and the mode of worship of their fathers.

The lots of ground embraced in the Fairfax grant were used for the burial of the Lu-

theran dead of the settlement, but 11 years elapsed before steps were taken to build a house of worship on this property. The French and Indian wars as well as other causes interfered with the immediate building of a church. In 1762 as a congregation they were received into regular connection with the Synod of Pennsylvania, and on April 16, 1764, the corner stone of the foundation on which the massive walls of gray limestone of the first church were built was laid, with Rev. John Casper Kirchner, of the First Lutheran Church of Baltimore, officiating. It was nearly 30 years after the foundations of the church were laid that the sacred edifice was completed, and for the first 32 years of its existence this congregation had no regular pastor.

The walls were finished in 1772, and the church was regularly occupied in 1789. Two bells were cast for it in 1790 in Bremen. In 1793 a spire was added to the old church, and an organ in 1795. Here until 1843 the congregation worshiped, when a new church nearer the center of town was built. The old church on the hill was destroyed by fire in 1854, and all that now remains of the historic edifice is the rear wall preserved and cherished as a most precious legacy.

On July 19, 1785, Rev. Christian Streit settled in Winchester as the first pastor of Grace Lutheran Church. Near the old wall stands the modest monument of Christian Streit. On its west face the monument bears the inscription, "Christian Streit, Born in New Jersey, June 7, 1749; Ordained to the Gospel Ministry, 1769; Died at Winchester, Va., March 10, 1812." The inscription on the north face is, "Pastor at Winchester, July 19, 1785, to March 10, 1812." On the east face of the monument are the words, "I have fought a good fight, I have finished my course, I have kept the faith," and perhaps the most interesting of all is the south face of the monument, which tells us this fact: "First Minister of the Evangelical Lutheran Church Born in America."

Pastor Streit was succeeded by Rev. Abram Reck, and in its more than 150 years this congregation has only had 15 pastors—viz., Revs. Christian Streit, Abram Reck, Louis Eichelberger, A. N. Goertner, Theophilus Stork, D.D.; James R. Keiser, J. Few Smith, Chas. P. Krauth, D.D.; Adam Essick, W. M. Baum, D.D.; T. W. Dosh, D.D.; D. M. Gilbert, D.D.; L. G. M. Miller, D.D.; W. L. Seabrook, and George S. Bowers. From November 1, 1852 to July 1, 1853, while Dr. Krauth, then pastor of the church, was absent from the congregation and country, Rev. M. Valentine, D.D., LL.D., then just entering upon his ministry, supplied the pulpit. This congregation has five clerical sons now in the Gospel ministry, Revs. J. E. Bushnell, D.D.; W. M. Baum, D.D.; J. G. Graichen, Geo. E. Krauth, and T. B. Yeakley.

The Lutheran Time of Revival

By I. S. Runyon

THE great revival of religion in Wales is attracting the attention of Christians of every denomination throughout the Christian world. Some may be inclined to inquire why Lutherans do not have revivals. They do—one each year. It begins on Ash Wednesday—it is the Lenten season.

The Lutheran revival is different from others in some respects. Instead of coming at or near the joyous Christmas season, or at any time that some little circumstance happens to remind the minister or the congregation that they have not had a revival in a long time, it comes at a seasonable time—when the Church is celebrating the *solemn* event in the life of Christ, His passion. How much better a time that is to summon people to self-examination and repentance.

Then, too, the Lutheran revival is different in that it does not depend upon emotion and high-pressure methods to encourage the devotional spirit. Its methods are the quiet, orderly, worshipful service, with sermon suited to the general theme, and prayer for repentance, faith, and the conversion of sinners, study of the Word of God and meditation.

Often it is said of Lutherans that they do not have sufficient *enthusiasm.* Imagine Jesus or Paul preaching enthusiasm! That word would hardly be considered appropriate to apply to human love or to the regard paid to the object of it. Emotion in religion is enjoined, though, but of the deeper, quieter form described by the word "fervor." Paul, in his Epistle to the Romans, chapter 12 verse 11, says: "Be . . . fervent in spirit."

True fervor cannot be acquired by mere excitement over a thing. It comes by study, meditation and prayer—quiet, secret prayer. This is every Lutheran Christian's duty during Lent, to study and meditate upon God's Word, to pray for his own spiritual quickening and his unbelieving neighbors' conversion.

Something About Lent

By Rev. J. B. Remensnyder, D.D., LL.D.

In St. James Parish Annual

The Joy of Lent

LET us not fall into the error of thinking from the somber hue of Lent that the essence of religion is to be sorrowful.

Shadow and cloud and storm are beneficial and necessary in nature; but they are exceptional, and only set forth the sunshine and brilliant skies and beauty, which, after all, are the chief things in nature.

So, while the penitence and soul-wrestling and contemplation of the cross make Lent so salutary a discipline, these are only means to banish the evils and to heighten the joys of the Christian life.

Our Lord taught this when He rebuked the Pharisees for seeking to be thought religious by wearing "a sad countenance." And in a remarkable passage in Hebrews the apostle tells us that "Christ for the *joy* that was set before him endured the cross, despising the shame."

It was joy then that was the uppermost motive of Christ even in His passion sorrows. The joy of doing His Father's will; the joy of a great and incalculable achievement; the joy of a mighty victory; the joy of an accomplished redemption; the joy of saving a lost race; the joy of the welcome with which heaven would hail the ascending Redeemer and Conqueror.

So the somber religious discipline of Lent is but the vestibule which leads to a more blessed hight of sainthood, and which conducts to the triumph and glory of Easter.

The essence of Christianity is not gloom but cheerfulness; not servility but freedom; not a Pharisaic austerity but an innocent freedom; not a pining in the vale of sadness, but a walking upon spiritual mountain tops, where the soul is swept by mighty joys.

What Lent Means to You

It is a call for you to pause amid the stress and chase of earthly things, and think of the life unseen and eternal.

It is a sign that you remember that you live not alone by temporal bread, but that God invites you to a communion with Him, which will feed and nourish your immortal spirit.

It is a summons to consider your sins, to repent of them in dust and ashes, and to resist unto blood those temptations which, unless overcome, will undo your soul.

It holds up before you the cross of Christ, fixes your eyes upon the Son of God suffering for you, and asks you what love you have offered in return, what self-denial you have borne for His sake.

It demands of you, if you are still out of the Church, to postpone no longer your clear duty to come out and confess before the world Him, who has made this a condition of His confession of you before His Father. Lastly, if you are a relapsing confessor falling back from the company of your brethren, deserting your regular seat and place in the Church, injuring the Master's cause by your example, then Lent is the season for you to return heart and soul to the fellowship of your Christian household.

Oh, how every believer and every worldly soul need the call, and thoughts, and meditations, and special religious services of this holy Lenten fast! May all heed it, and may it be a blessing to every heart, and a season of refreshing to the whole Church of God.

The Lenten Need

We need, in this day of deepening insight, increasing labor and heavier-pressing burden of the soul—now, more than ever, we need to know a God who is with us and for us; a God who is willing to suffer with His suffering children; a God who Himself freely pays the greatest price that ever can be paid for the vindication of the holy law of life and the redemption of mankind from evil; a God whose sacrifice in the atonement, taking away the sin of the world, covering alike the transgressions of the ignorant and the degraded and the deeper offenses of the enlightened and the privileged, and giving to all who repent a sure pledge of Divine forgiveness and help—to believe in such a God is peace and courage and a new hope for the world. Where shall the men of to-day find this Immanuel, this present, sympathizing, suffering, redeeming Love?

On the Cross of Calvary this God is revealed, crowned with thorns and enduring death for our sake.—Henry Van Dyke.

Forget the Evil

Why dwell on the evil side of life? It is the good that should be emphasized and portrayed. In all our poetry and art, in all our literature, let the best and highest thoughts and imaginations be brought to the front, and the inferior be dropped out of sight. In all our business, in all our social intercourse, in all our amusements, let the good be made prominent, let heroic deeds and generous lives be known and admired, and those of an opposite kind be buried in the silence they deserve.

A Daily Sentiment for the Season of Lent

Selected from George Matheson's "Moments on the Mount"

By the Literature Secretary

Ash Wednesday, March 8

"*And when Moses was gone into the tabernacle of the congregation to speak with Him, then he heard the voice of one speaking unto him from off the mercy-seat.*"—Num. 7:89.

When Moses was gone into the tabernacle, *then* he heard the voice. It is not said that the voice then began to speak; rather the contrary is implied. The voice would seem to have been speaking all along, but it was only now that Moses heard it. Why did he hear it now? It was because now for the first time he had put himself in the attitude of hearing. It was when he entered into the tabernacle, it was when he began himself to speak with God, that there woke within him the conviction that God had all the time been speaking with *him*.

The eye cannot see music, the ear cannot hear colors; neither can the natural receive the spiritual. Faith is the vision of the soul, the audience-chamber of the soul. Within its holy temple there are voices innumerable —interpreters of all other voices. When thou shalt enter into the secret of God's pavilion to speak with Him, there shall break upon thy heart the wondrous revelation that all thy life He has been speaking with thee.

Thursday, March 9

"*By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; esteeming the reproach of Christ greater riches than the treasures in Egypt.*"—Heb. 11:24-26.

The reproach of Christ! how could that be a motive to Moses? Did Moses know anything about Christ? Perhaps not, but he was bearing His reproach. He was passing through in anticipation that very choice of alternatives whose decision constituted the reproach of his Lord. What *was* the reproach of Christ? It was His preference of the internal to the external. He stood on the mount of temptation, and into each hand was put a separate cup—into the one a cup of worldly glory, into the other a cup of spiritual sacrifice. He chose the latter, and that was His reproach; He preferred the service of His Father to the kingdoms of the world and the glory of them. Even so did Moses by the power of the self-same spirit.

Friday, March 10

"*There was no more sea.*"—Rev. 21:1.

Human life below has more sea than land. It is not a connected continent—a brotherhood of souls; it is a multitude of little islands divided by stormy waves. There is a great gulf fixed between my life and the life of my brother—the gulf of self-interest; I cannot pass over to him, and he cannot pass over to me. And the secret of our separation is the secret also of our unrest. We live in perpetual storms because we live in perpetual selfishness; the wave of our thoughts rolls back upon ourselves. But in that higher life which the seer of Patmos saw the gulfs were all dried up and the separation of land from land appeared no more. Human nature became to his gaze a continent. Men lost their isolation and ran together into unity. They saw eye to eye, they felt heart to heart, they wrought hand to hand, and the glory of the Lord was revealed, because all flesh could see it together.

Saturday, March 11

"*In Him dwelleth all the fullness of the Godhead bodily.*"—Col. 2:9.

"Where does God live?" asks the little child; "Oh, that I knew where I might find Him!" cries the earnest man. We are all seeking Thy dwelling-place, Thou King of kings. We have not yet found a palace large enough to contain Thee. Some have sought Thee in the water, some in the air, some in the fire, because the water and the air and the fire are to us boundless things. Yet it is not in the boundless that Thou desirest to be found; it is in the limited, the broken, the contrite. The heaven of heavens cannot contain Thee, but the broken and the contrite heart can; it is there Thou delightest most to dwell. Thy brightest glory is not in the stars, but in the struggles of a conquering soul. Thy temple is the heart of Him whom men have called the Man of Sorrows. Thy fullness dwells in His emptiness, Thy wealth in His poverty, Thy strength in His weakness, Thy joy in His sorrow, Thy crown in His cross.

First Sunday in Lent, March 12

"*Then was Jesus led up of the Spirit into the wilderness.*"—Matt. 4:1.

Then was Jesus led up. Surely it was a strange time for such a catastrophe. Was it not just after the glorious vision on the banks of Jordan, when the heavens had been opened to His sight, and the dove-like Spirit had descended on His soul, and the Father's voice had sounded in His ear, "This is My beloved Son, in whom I am well pleased."

After such a vision, after such a voice, one would have thought that there was no room in His life for a wilderness any more; yet it was then, and at no other time, that the wilderness appeared. I, too, have betimes been forced to repeat this experience of my Lord. I have come to the table of holy communion, and it has seemed to me as if heaven were forever opened. All clouds have vanished from my path, and the silence has been broken by the benediction of a Father's voice, and the dove-like Spirit has whispered in my ear the promise of a peace that passeth knowledge. But then anon the shadows have gathered anew. The table of communion has been withdrawn, and the Divine voice has seemed to be silent, and that which was once the garden of the Lord has been transformed into the solitudes of the wilderness.

Monday, March 13

"*And the devil, taking Him up into an high mountain, showed unto Him all the kingdoms of the world in a moment of time.*"—LUKE 4: 5.

The tempter had tried the Son of Man through the power of depression; he now tries Him by the power of exaltation. He had sought to vanquish Him by the scourge of poverty; he now seeks to overcome Him by the vision of plenty.

But the sinless heart will be free from temptation everywhere. It will neither be seduced by the exigencies of the valley of humiliation nor by the allurements of the mountain of elevation; it will not turn the stones into bread to avoid the famine, it will not bow the knee to Baal to purchase a crown.

Tuesday, March 14

"*The love of Christ constraineth us.*"—II COR. 5: 14.

Strange gift this to come from love—constraint, narrowing, imprisonment. I can understand love enlarging, love liberating, love bringing out into the boundless expanse and crowning with the mercies of freedom; but love *constraining!*—it is a startling, a repelling thought. I have asked myself a thousand times how the constraints of this world are to be explained consistently with the love of God. I have tried a hundred solutions of the problem how Divine love can co exist with so many human limitations, but no solution of mine ever reached the boldness of this. I am here told that there is no need of reconciliation at all, that there is nothing to be reconciled, that between love and constraint there is no ground of controversy. I am told that constraint is itself the gift of love—God's first gift to my soul.

Wednesday, March 15

"*An eternal weight of glory.*"—II COR. 4: 17.

We speak of a weight of care, a weight of sorrow, a weight of anxiety; but a weight of glory! surely that is a startling symbol. We do not think of a man as being crushed, overwhelmed, weighed down by glory. Thou who art weighted with some heavy burden, pause ere thou askest its removal; thy weight of present care may be thy weight of future glory—may be, nay, must be when light shall dawn. When thou wert a child, study was a weight of care to thee; now that thou art a man, it is a weight of glory; thou comfortest thyself that thou wert able to endure. So shall it be with the tasks of the larger school. One day thou shalt look back and find them to have been all very good. From the light of thy seventh morning thou shalt look back, from the summit of the finished creation thou shalt behold thy six days of toil, and there shall be no night there.

Thursday, March 16

"*And the glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed upon the altar the burnt offerings.*"—LEV. 9, 23, 24.

There are two fires to which the soul is subject—the fire of sin and the fire of God. There is a fire which men call the fire of hell, and there is a fire which they ought to call the fire of heaven; the one consumes the soul, the other consumes everything that impedes the soul. The fire of sin comes because God is absent, but the fire of God only comes when He Himself is near. So was it with this congregation at the door of the tabernacle. They beheld a consuming fire, but they beheld it not because God was far away, but because He was verily at the door, and they beheld His glory.

Friday, March 17

"*I shall be satisfied, when I awake with Thy likeness.*"—PS. 17: 15.

And shall nothing less than *this* content thee, O Psalmist? To awake in the likeness of God—it is a bold aspiration for a frail and sinful mortal. I should rather have expected thee to have crouched down in absolute humiliation before the blaze of the Infinite Glory. I should have expected thee to have asked only the crumbs that should fall from the Master's table, to have been content with the smallest token of the Master's recognition. Instead of that, thy demand is insatiable, inexhaustible. There is no limit to its soaring, there is no bound to its desire. It will not be content with the remission of a penalty, it will not be appeased with the

promise of pardon; it must have union with God Himself.

Saturday, March 18

"*From faith to faith.*"—Rom. 1:17.

Higher and higher, step by step! A beautiful description of progress in the Divine life!

O Son of Man, Son of God, who hast been content to rise from the valley of my childhood, let me ascend on steps of Thee. Let me rise through the stages of Thy life from faith to faith. Give me the faith that can wait in obscurity amid the trivial duties of the home life. Give me the faith that can dedicate itself amid the vision of an opened heaven. Give me the faith that can stand on the mount of temptation and see the kingdoms of the world and the glory of them, and say: "Thee only shall I serve." Give me the faith that can enter within the shadows of Gethsemane, and believe in that Father's smile which it can no longer see. Give me the faith that can enter that deeper darkness still—the portals of the grave—singing the triumphant song: "O death, where is thy sting? O grave, where is thy victory?"

Sunday, March 19

"*It pleased the Lord to bruise Him.*"—Isa. 53:10.

Thinkest thou that there cannot be a Divine benevolence which rejoices in thy moment of pain? Knowest thou not that there is a pain which gives God cause for rejoicing? There is a pain which is the proof of convalescence, the sign that death is not yet. There is a pain which tells that the wound has not mortified, that there is life left in the mutilated member. No conscience can feel the wound of sin but the tender conscience, no spirit can perceive its own unrest but the regenerated spirit. Ought not the sight of such pain to be dear to thy Father's heart? must not thy Father strive to produce such pain? What pleasure to Him can be the vision of thy perfect satisfaction with the earth? What is that but the vision that thou wert not made for Him? But if He shall see thee unsatisfied with the earth then indeed it is meet that He should be glad. For by the very want which earth cannot fill, He knows assuredly that thou art made for Himself alone. It is pleasing to thy Father's heart to see the travail of thy soul.

Monday, March 20

"*And lest I should be exalted above measure through the abundance of the revelations there was given to me a thorn in the flesh.*" II Cor. 12:7.

"There was *given* to me"; can, then, the thorn be a gift from God?

My God, I have never thanked Thee for my thorn. I have thanked Thee a thousand times for my roses, but not once for my thorn. I have been looking forward to a world where I shall get compensation for my cross, but I have never thought of my cross as itself a present glory. Thou Divine Love, whose human path has been perfected through sufferings, teach me the glory of my cross, teach me the value of my thorn. Show me that I have climbed to *Thee* by the path of pain. Show me that my tears have made my rainbow. Reveal to me that my strength was the product of that hour when I wrestled until the breaking of the day. Then shall I know that my thorn was blessed by Thee, then shall I know that my cross was a gift from Thee, and I shall raise a monument to the hour of my sorrow, and the words which I shall write upon it will be these: "It was good for me to have been afflicted."

Tuesday, March 21

"*Therefore doth my Father love me, because I lay down my life. . . . No man taketh it from me. . . . I have power to lay it down.*"—John 10:17, 18.

"Therefore doth my Father love me." What is this secret of the Father's love? Why is it that the heart of the Father rejoices in the Son? Is it because of the pain of the Son's sacrifice? Is it because His Father beheld in Him a victim on the altar of death? Nay, it is because on the altar of death he beholds in Him an offering that is no victim. The Father's heart rejoices not that the Son is compelled to die, but that the Son can die without compulsion, that he has power to lay down His life. All other sacrifices had been types of impotence, but this was a type of power.

Wednesday, March 22

"*By a new and living way.*"—Heb. 10:20.

It was a new way because it was a living way. Men had hitherto been seeking in their religion only a dying way. They had thought that Divine worship was something which was good for helping human souls to cross the valley of the shadow; they had never thought of it as mainly useful in helping human souls to support the shadows of *life*. But when *He* came He consecrated a new road to God. He told me that I need not wait till the last hour in order to find eternity, that I might find it now. He told

me that God's presence could be reached without dying, that the grandest death of the spirit was the life of love, that the most reasonable service for a man was to present his body a living sacrifice, holy, acceptable unto God.

Thursday, March 23

"*To reveal His Son in me.*"—GAL. 1 : 16.

St. Paul is here describing the process of his own conversion, the light which he saw from heaven. He says that it pleased God to reveal His Son in him. Why *in* him? Wherefore does he not say, "It pleased God to reveal His Son *to* me"? Was not the light which he saw an outer vision? Did it not arrest him at midday with a glory above the brightness of the sun? Did it not bar the way to his old nature, and bid his life to pause in the midst of his journey? Surely that picture of his Lord was a vision to his eye.

It was not the *eye* which saw the beam, it was not the *ear* which heard the thrill; it was the soul, the heart, the life, the responsive spirit bearing witness with His Spirit, the kindred sympathy that ran out to meet its counterpart, and found in Him all its salvation because it found in Him all its desire.

Friday, March 24

"*And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.*"—REV. 21 : 22.

No temple therein; are these words a promise or a threat? Heaven without a temple seems a strange boon. Heaven without pain, heaven withou death, heaven without sorrow or sighing—all this I can understand; but heaven without a temple—is it not nature without a sun? Nay, verily, rather is it nature without a cloud. What the seer means to describe is not a heaven where there shall be no religion, but a heaven where there shall be nothing *but* religion, where religion shall be all in all. The Jewish temple circumscribed the range of man's worship. It said, Thou shalt worship here but not there, to-day but not to-morrow, in the sacred but not in the secular, in the burnt offering but not in the hourly offering of the will. But the vision of heaven without a temple spoke volumes. It said, All places are holy, all days are holy, all duties are holy. Every spot whereon thou treadest is henceforth sacred.

Saturday, March 25

"*We shall all be changed.*"—I COR. 15 : 51.

Often have I asked myself, Why is it that the religion of the Son of Man is so silent about the destiny of the sons of men? He has told us of many mansions, but He has not revealed their form. Other masters have been explicit, minute, detailed in their descriptions of the coming heaven, but the verdict even of Christ's most beloved disciple is this: "It doth not yet appear what we shall be." And here is the key to the whole silence: Before we reach heaven "we shall all be changed." It is as if it were said: What is the use of describing the joys of heaven? they would not be joys to you as yet. You would not tell the child of the pleasures he shall have when he becomes a man. And why? because the pleasantness of these pleasures is now beyond him. He would shed bitter tears to be told that in the time to come he should rejoice in that which is not play—in study, in work, in care, in responsibility, in duty. He shall see the glory of these things when he himself shall be changed.

Sunday, March 26

"*Son of man, can these dry bones live?*"—EZEK. 37 : 3.

There are four degrees of wonderfulness in the Divine miracle of raising the dead. Some are like the daughter of Jairus; corruption has but begun when the arresting hand comes, and they revive. Some are like the youth of Nain; they are already on the road to burial when the mandate meets them, "Arise." Some are like Lazarus of Bethany; they are of thy perfect satisfaction with the earth; what is that but the vision that thou wert not made for Him. But if He shall see the unsatisfied with the earth, if He shall make thee unsatisfied with the earth, then, indeed, it is meet that He should be glad, for, by the very want which earth cannot fill, He knows assuredly that thou art made for Himself alone. It is pleasing to thy Father's heart to see the travail of thy soul.

Monday, March 27

"*Son, thou art ever with Me, and all that I have is thine.*"—LUKE 15 : 31.

Was there any need of the elder brother being envious of the prodigal's brief moment of joy?

My soul, do not undervalue thy peace. Do not say that the calm that has never left a Father's house is inferior to the flutter that has waked in coming home. It is not inferior, it is brighter, purer. He who has gone forth into the far country and wasted his substance in riotous living may in his return experience a joy of contrast which others cannot know, for the transition from

midnight into day must indeed be dazzling, radiant. Yet methinks it is better to have the day without the night, the home without the exile, the calm without the storm. There may be less joy, but there will be more peace; there will be less marvel, but there will be more permanence. To breathe the breath of God as a natural atmosphere—that is the highest blessing, and the highest tribute of Infinite Love is this: "Son, thou art ever with Me, and all that I have is thine."

Tuesday, March 28

One is apt to say it was an easy thing for a man with such an experience to confess the Lord to be his Shepherd; who would not rejoice in a God who should make him to lie down in green pastures? Yet, in truth, he who says thus has not sounded the depths of his own being. No man can lie down anywhere until he has received a restored soul. It is as difficult for the unrestored soul to lie down in green pastures as to lie down in barren wastes. Thinkest thou that an unrestful heart will have more rest in prosperity than in adversity? Nay, verily, it will carry itself into everything. Prosperity lies not in the greenness of the pastures, adversity lies not in the barrenness of the wastes; they both lie within. The joyous heart will make all things joyful; its pastures will all be green, and its waters will all be quiet. The restless heart will make all things unrestful; the very calmness of its outward world will become its source of pain. We cannot fly from ourselves by changing our circumstances; we can only change our circumstances by flying from ourselves.

Wednesday, March 29

"*And they heard the voice of the Lord God walking in the garden in the cool of the day.*"—GEN. 3:8.

It is only in the cool of the day that I can hear Thy footsteps, O my God. Thou art ever walking in the garden. Thy presence is abroad everywhere and always; but it is not everywhere nor always that I can hear Thee passing by. The burden and heat of the day are too strong for me. The struggles of life excite me, the ambitions of life perturb me, the glitter of life dazzles me; it is all thunder and earthquake and fire. But when I myself am still I catch Thy still small voice, and then I know that Thou art God. Thy peace can only speak to my peacefulness, Thy rest can only be audible to my calm; the harmony of Thy tread cannot be heard by the discord of my soul. Therefore, betimes I would be alone with Thee, away from the heat and the battle. I would feel the cool breath of Thy Spirit, that I may be refreshed once more for the strife. I would be fanned by the breezes of heaven, that I may resume the dusty road and the dolorous way. Not to avoid them do I come to Thee, but that I may be able more perfectly to bear them.

Thursday, March 30

"*And the angel of the Lord spake unto Philip, saying, Arise, and go unto the way that is desert.*"—ACTS 8:26.

Startling words these to be addressed by an angel of goodness to an earnest human soul. To tell the zealous missionary to go into the desert, to bid the seeker of souls to frequent that spot where souls are least expected to be; it was surely a strange, an unprecedented mandate. Nay, not unprecedented; it has its parallel in your life and mine. Why is my life pent up within this narrow sphere? Why are my days confined within these trivial limits? I have capabilities for great work, I have powers for great heroism, I have aspirations for great deeds of service; wherefore has it been said to me, "Go down unto the way which is desert"?

My soul, it is because there are moments in which the life of the desert is to thee the fullness of life. Philip perhaps murmured at the mandate given to him, yet it was this mandate which made his name glorious; he founded in that desert the beginning of a kingdom.

Friday, March 31

"*To know the love of Christ, which passeth knowledge.*"—EPH. 3:19.

Do not say within thyself, I will not believe what I do not understand. There is a faculty in thee that passeth understanding. Thou hast a power which is higher than reason, and which sees what reason cannot see. Thy reason can only mount on the steps of an argument, but there is something in thee which flies to truth's conclusion as the lark flies to the morning. Thou canst not weigh it, thou canst not measure it, thou canst not with accuracy even name it, yet it lifts thee into regions beyond thine understanding, it carries thee into worlds which transcend thy reason, it passeth the powers of knowledge.

Saturday, April 1

"*When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.*"—MATT. 12:43.

There is no moment of the spiritual life so painful and so dangerous as its weaning; the old is past, and the new is not yet come. The hardest time to bear is neither Egypt nor the Promised Land, but the desert that lies between. Egypt has the pleasures of sin, the Promised Land has the pleasures of

holiness, but the desert has no pleasures. It has given up the joys of Pharaoh, and it has not yet reached the delights of Canaan.

My soul, thou canst not rest in the desert, thou canst not be satisfied with a law which only says, "Thou shalt not." Thine old joy in Egypt cannot be supplanted by fear; it can only be supplanted by the joy of Canaan. It is vain to tell thee to walk not in the counsel of the ungodly, and stand not in the way of sinners, until thy *delight* shall be in the law of the Lord and thy meditation on it day and night.

Fourth Sunday in Lent, April 2

"*And Jesus took the seven loaves and gave to His disciples, and the disciples to the multitude.*"—MATT. 15:36.

And so there are secondary causes in the spiritual as well as in the natural world. Christ was here breaking the bread to the multitude, but He does not give it to the multitude directly; He gives it through a medium. He puts it into the hands of the disciples and tells *them* to give it; the Divine blessing comes through a human channel.

Lord, make me one of Thy secondary causes. I must be so with or without my will, for all things must bend to Thy Divine purpose. But it is not without my will that I desire to serve Thee. I would not be a mere mechanical agent in Thy universe, like the sun by day or the moon and stars by night; I would serve Thee voluntarily, freely, designedly. I would be the conscious distributer of Thy bread to the famished crowd. the conscious minister of Thy strength to the fainting multitude. I would take into my hands the bread which Thou hast broken and in my turn I would break it anew.

Monday, April 3

"*I have compassion upon the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way.*"—MARK 8:2, 3.

The compassion here displayed by the Son of Man is a pity for the common wants of men. O Thou Son of Man, in Thy religion alone is there hope for those who toil. Thou alone of all masters hast sympathy with the needs of the common day, with the wants of the passing hour. To all other masters the needs of the common day are ignoble But Thou hast compassion on the prosaic toilers of life. Thou hast compassion on those who are fasting by the way, and who have no spiritual vision to break their fast. Thou hast compassion on the crowd in which each man is alone—alone with his solitary battle, alone with his poverty and care. Thou hast taken up the cross of them that labor, and hast claimed it for Thine own. Thou hast identified Thine interest with the cry of struggling millions: "Give us this day our daily bread."

Tuesday, April 4

"*Behold, I stand at the door and knock.*"—REV. 3:20.

Why does He not come in? Is not this Divine Spirit omnipotent? Has He not power to enter where He will, to breathe where He chooses, to blow where He listeth? Why, then, does He stand without, knocking at the door of a frail human heart? Could He not break down that door in a moment, in the twinkling of an eye, and annihilate that opposing barrier which disputes His claim to universal empire? Yes, but in so doing He would annihilate also the man. What makes me a man is just my power to open the door. If I had no power to open or forbear opening I would not be responsible. The Divine Spirit might then, indeed, do with me what He will, but I would not be worth His possession. I would be simply as the unconscious stars which He fills with light, as the blind winds which He directs on their way. But if the stars and the winds had been enough He would never have said: "Let us make man."

Wednesday, April 5

"*Some seeds fell by the wayside.*"—MATT. 13:4.

There are some men who have no experience, only *experiences*. They never gain any lesson from life itself, only from what they call the startling *events* of life. They are stirred into emotion by what seem to them the accidents of the world. When death comes suddenly and unexpectedly, they are impressed with solemnity, they are religious for an hour; but the seed has fallen only by the wayside. My soul, is it so with thee?

Thursday, April 6

"*As the hart panteth after the water brooks, so panteth my soul after Thee, O God.*"—PS. 42:1.

All things live in their own element—the cattle on the plain, the fish in the sea, the bird in the air. Thy element is God. Thou art the only creature in this universe that art now *in* thine element; thou art an anomaly in the order of creation. The sparrow hath an house and the swallow a nest for herself, but thou longest, faintest; thou hast not found a resting-place in all the taber-

nacles of time. Why is it thus with thee? Is it because thou hast fewer resources? Nay, it is because thy resources are greater, because they are too great for the world that environs thee. It is because thou art not living in thine element, and the element in which thou livest is not adequate to thy powers.

Friday, April 7

"*A new name written, which no man knoweth saving he that receiveth it.*"—REV. 2:17.

There is a secret word which admits men into the Christian society, but it is a word that is spoken only to the heart; it is the word *peace.* This is the secret of the Lord that is with them that fear Him. The peace of Christ in the soul to the eye of an outward beholder is indeed a secret. He cannot explain it, he cannot account for it, he cannot understand it. There is a peace which does not pass understanding, which the world understands quite well. But it marvels to see rest amid unrest, calm amid storm, light amid darkness, love amid hatred, life amid death. The peace of Christ is to it a secret.

Saturday, April 8

"*And we believe and are sure that Thou art that Christ, the Son of the living God.*"—JOHN 6:69.

"We believe and are sure"; more strictly, it should be rendered, "We *have* believed and are sure." The thought of the apostle is that there has been a development in his experience; he began by simple faith, and he has ended with assured knowledge. Such is ever the order of the Christian understanding; we first believe, and then we know. Faith is not the opposite of knowledge; it is the anticipation, the prophecy of knowledge. Faith is to knowledge what the swallow is to the summer—the messenger that sings its coming. Faith soars up to heaven in the morning and sees in advance the plan of the unfolding day. It cannot yet trace the plan, it cannot yet tell how the plan is to *be* unfolded, but it beholds what it cannot analyze, it trusts what it cannot verify.

Sunday, April 9

"*Which things the angels desire to look into.*"—I PET. 1:12.

What are those things which are the subjects of study to the angels? One would think the meditations of the upper world must be of a very transcendental nature, far beyond our power of comprehension. In truth these studies were not transcendental at all; they were just the studies which should be our own every day. We are told in the preceding verse that there were two things which the angels desired to look into —"the sufferings of Christ" and the "glory that should follow." Do you wonder that this should have been a subject of study to the angels? Does it seem to you a theme too mean for angels? Have you forgotten what the angels are? Are they not all ministering spirits, sent forth to minister unto them who shall be heirs of salvation? Why should not the ministering spirits study ministration, and study it in the person of Him who became the Servant of all?

Monday, April 10

"*Open Thou mine eyes that I may behold wondrous things out of Thy Law.*"—Ps. 119:18.

Is it to death thou lookest as the great revealer? Nay, my soul, but thou art looking too far for thy revelation. Thou dost not need to wait for the loosing of the silver cord or the breaking of the golden bowl. What thou needest is not a new scene, but a new sense. There are beauties undisclosed lying at thy feet waiting for that sense to come. The prayer for thee is: "Open Thou mine eyes, that I may behold wondrous things." The wondrous things of thy God are already around thee; they are lying at the door of thy being, they are touching the hem of thy garment. To see them thou dost not need to be transplanted either by life or by death. Thou dost not need to change thy place even by a hair's breadth; thou hast want only of an eye. One other spiritual sense would make to thee a new universe, another world without and within.

Lutherans in Russia

"In all parts of Russia there are Lutheran churches and associations. But the members belong to very diverse nationalities, speaking different languages. The Lutheran Church of Russia numbers more than 5,000,000 souls and ranks third among the churches of the Empire. In Finland, the Lutheran is the State church. The Baltic provinces are preponderatingly Lutheran. They belong politically to Russia, though largely settled by Germans. Of late years the Russians have instituted systematic persecution of the Germans in all their land. Great efforts have been made to bring them from their Lutheran religion over to the Russo-Greek Church. The result is a very bitter state of feeling and great distress among the persecuted Lutherans."

A New Cathedral Consecrated

at Berlin, Germany

THE great Evangelical Lutheran Cathedral at Berlin, Germany, was formally consecrated on February 27. The presence of the royal family, of most of the Protestant princes of the empire, of nearly all the great dignitaries of Church and of State, as well as representatives of evangelical churches from all parts of the world, made the occasion a notable one.

Prominence was given to the diplomatic and ecclesiastical representatives of England and America. With Chancellor von Buelow knelt around the chancel. His address was short, yet impressive, and especial emphasis was made of the Kaiser's oft expressed hope that this cathedral might become the center of Protestantism of the world.

The American delegation consisted of Rev. J. J. Heischmann of St. Peter's Lutheran Church, of Brooklyn; Prof. Francis Brown, of Union Theological Seminary; Rev. J. H. Prough, of Grace Reformed Church, Pittsburgh, Pa., and Rev. Dr. Dickie, pastor of the American church in Berlin.

and the ministers of State they occupied the front row of seats before the altar.

The ceremonies began with the procession of the Kaiser and the Imperial Family through the church. At the great porch His Majesty received from the architect the golden key of the chancel, which he passed over to Dr. Dryander, Prelate of the cathedral.

Upon the entrance of the procession Handel's Hallelujah Chorus was sung. In the ensuing service the music was rendered by male voices. Dr. Dryander ascended the pulpit while the ecclesiastical representatives

Rev. Heischmann subsequently was particularly honored by His Majesty. The American delegation was received by their Majesties in the course of the day, Ambassador Tower presenting them. His Majesty displayed a lively interest in the work of each. Paster Heischmann presented the congratulations of the Lutherans of America. His Majesty responded and sent his hearty greetings to his religious brethren.

The question of erecting a new Protestant cathedral at Berlin, to take the place of the old one, was considered by several of the

(*Continued on page* 26.)

Luther League Topics

Fourth Week in Lent. April 2, 1905.

Conditions of Acceptable Prayer

(John 16 : 23-30)

Doctrinal Topic Reviewed by Rev. C. Armand Miller.

Questions to be answered in brief papers: What is the relation of this doxology to the prayer? What is meant by the "Amen"? What are the conditions of acceptable prayer?

Lessons for our own lives: 1. God means us to have the answer to prayer. Nothing stands out more clearly in the teaching of Christ on this subject than the fact that He makes the definite answer to definite prayer the evidence which we are to expect of our acceptance with the Father, "the token of His favor and of the reality of our fellowship with Him." We are not to excuse ourselves for apparent failures to receive the answer that we ask, but we are to search the Word for the expression of His will as to our seeking, and for the conditions which we must meet if we are to have a right to look for His response. Perhaps the first and greatest failing is the lack of a real faith, a certain assurance that He wants us to ask, and that He is sure to give. The "Amen" does not really express the conviction of our hearts. We are not at all confident that it shall be so. Indeed, we often ask so vaguely that we do not have a clear conception of our request and would hardly be able to say whether it had been answered or not. We are surprised, frequently, when the thing asked for is granted. We speak of "wonderful" answers to prayer. But if we had prayed in faith would we have been surprised, or would it seem to us "wonderful" that our Father kept His word—did what He had promised to do?

2. The all-inclusive condition is "abide in me." (See John 15 : 7.) It embraces everything, for, as the life of Jesus Christ becomes our own life and our lives are one with His, the things we "will" become the things He wills, and what we ask is what our Father wills to give. Abiding in Him is not some high attainment, but is the natural and necessary sequence of feeding on Him. It does not mean praying all the time, or reading the Bible all the time, or thinking of religion all the time. It means "Christ liveth in me, and the life that I now live in the flesh I live by the faith of the Son of God!" (Gal. 2 : 20.) The identification of our life with that of Christ is what is really involved in "asking in His name." Prayer, in other words, like all else pertaining to Christian living, centers in Christ, and finds its power and value in Him. It is not so much the conditions, separately, which need to concern us, as *He* in whom all the conditions meet. "Let us not be so much occupied with the abiding as with *Him* to whom the abiding links us, and His fullness." "In Him is the yea; wherefore through him also is the Amen." (2 Cor. 1 : 20.)

Fifth Week in Lent. April 9, 1905.

Gifts of Love Out of a Pure Heart

Missionary Topic Reviewed by the Rev. H. C. Hadley.

Money is usually a delicate subject to consider in the Church, and we are glad St. Paul treats it so extensively. (II Cor. 8 : 1-15.) If this subject was embarrassing to the apostle, we are shown the more clearly the feeling he could give to such a theme. Money has no character and so the apostle never mentions it, but he designates the object which he desires, "grace, service, a communion in service, a munificence, a blessing, a manifestation of love."

St. Paul has here stated the secret of all benevolence. "The grace of God has been poured out on the churches at Macedonia," and they have given with incredible liberality to the offering for the poor. The apostle invites the Corinthians to carefully consider,

1. That liberality is described as "the grace of God given to the churches." It is not the natural growth of the soul, but a divine gift for which we should thank God. Where there is a pure heart there will be gifts of love. The Church of Macedonia was composed of poor people, and they suffered great affliction; but their joy abounded nevertheless, and their joy and poverty poured forth a rich stream of liberality. The apostle was almost embarrassed at their gifts or offerings, for when he saw their poverty he did not expect much. He could not have urged them to give so much for others when they needed it themselves, but they did not need urging; it was they who urged him; they gave of their own accord; it was a pleasure for them to give for the assistance of others. They importuned him to bestow on them also the favor of sharing in their service to the saints. And when their request was granted, it was no paltry contributions that they made. They gave themselves to the Lord first, and then, by the will of God, they put themselves at the service

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 29 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

of the Lord, through His agent, the apostle. They said to Paul: "We are Christ's, and yours after Him, to command in this matter." Frequently we are amazed at the liberality of those of whom we would not have ventured to ask. Out of a heart filled with the will of God they offer it. The person who abounds in spiritual interests should have the grace of giving.

2. The Example of the Lord.—The apostle does not command liberality, but takes occasion through the earnestness of others to prove their sincerity. If you truly love the brethren you will gladly assist them in their distress. Love should prompt the giving. "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye, through His poverty, might become rich." "Let that mind be in you which was also in Him." Ordinary charity is simply the crumbs from the rich man's table; but if we have the spirit which was in Christ, who gave all for us, we will be very liberal in our offerings for the extension of His kingdom.

3. The Laws of Christian Liberality.—a. There must be a willing mind. What is given must be given freely; it must be a gracious offering and not as though it were a tax or a burden. "Of every man whose heart maketh him willing shall ye take the Lord's offering." What we offer to the Lord is not tribute paid to a tyrant, but the response of gratitude to our Redeemer. If there be a willing mind giving will be easy.

b. "According as a man has." If we cannot give much, a willing mind makes a little acceptable. The poor widow in the temple could only give two mites, but out of a willing mind she gave all her living. The Macedonians were in the depth of poverty, but their willingness caused them to give themselves. A desire on our part will prompt us to give according to that which we have.

c. The law of God is given in 2 Cor. 9: 6, 7. "He which soweth sparingly shall also reap sparingly, and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart so let him give, not grudgingly, or of necessity; for the Lord loveth a cheerful giver." This is the law, whether men accept or reject it. Charity is not simply a casting away of money; it is not fruitless, but bears fruit in the measure in which it is sown. Charity should not be compelled; each is to give what he has purposed in his heart; he is not required to give out of grief, mourning over it and regretting that he could not keep it; neither is he to give out of necessity, nor as the result of the comments of others, nor as the custom of the Church, nor as his position, but as he purposeth in his heart. God loveth a cheerful giver. Money is nothing to Him, but it is an indication of our love to God. Gifts of love come from a pure heart. God is pleased with true charity. May our hearts be so filled with the love of Christ that our Easter offerings, in commemoration of the Resurrection of our Saviour, be "Gifts of love out of a pure heart."

Holy Week. April 16, 1905.

The Children's Cry of Praise

(Matt. 21: 1-11.)

Biblical Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers.—What was the significance of Christ's mode of entering Jerusalem? What did the enthusiastic reception of Him mean? What is the value of enthusiasm? What lessons applicable to us?

Lessons for our own lives: 1. "*Who is this?*" That is a very important question, which the people asked on the first Palm Sunday. For each one of us everything depends on the answer which we give to it. There are answers in the passage which tell us all that we need to know to determine our relation to Him.

He is "the prophet" (vs. 11). As such we are to hear and believe His teaching. A prophet is one through whom God speaks. He brings the message of the Lord, not only concerning the future but concerning the present or the past. Jesus was indeed the great prophet foretold by Moses. Do you take Him for your Teacher in the things of God? Is it enough for you when you know what Jesus says about any question? It is worth nothing to shout and praise Him, as these people did, but when His way differs from what you would choose to turn against Him.

He is "Jesus." The word means "Saviour." As such we are to accept Him, to put our trust in Him. He is, indeed, the only One who deserves that glorious name. There is "none other name under heaven given among men whereby we must be saved." Do you take Him as Saviour? Do you depend wholly on Him, on what He has done, not at all on your doing or your deserving? Too many, like these people of Jerusalem, will take Him as Saviour if He will save them in their way, but reject Him when He chooses His way. Is He your Saviour?

He is "thy King." And we ought to be His subjects, obeying His commands, carrying out His plans, seeking His glory, doing His will. Is He your King? Do you gladly acknowledge Him as He cometh meek and lowly to take possession of your heart? And

will you still acknowledge Him, even when He wears the crown of thorns and holds the sceptre of reed, while men mock His claims? Ah, but it is one thing to wave palms and join the shouting processions, another to admit Him to the kingdom of your heart and let Him sit unchallenged and supreme upon its throne!

May we be faithful! Praising Him in the day of His triumph, and not forsaking, but adoring Him, as He dies on the Cross.

Easter. April 23, 1905.

Christ is Risen

(Mark 16 : 1-8.)

Biblical Topic Reviewed by Rev. C. Armand Miller, D.D.

Themes for brief papers.—The Resurrection the Fulfilment of Prophecy. The Resurrection the foundation of our Christian Life and Hope. The Resurrection the Soul of the Apostolic Testimony. (See references for these themes in the first paragraph of topic.)

Lessons for our own lives: The Easter message brings us the comfort of completeness. We suffer under the sense of incompletion. We feel our lack. We see the imperfections of our task, and the delay of our desires and aims. We are consoled when we look at the Resurrection of our Lord—the great fact of human history—against which all the waves of criticism and hostility have rolled back shattered and impotent through all these centuries.

1. *We have a Complete Saviour.* It was a complete life, which reached its climax in the Resurrection. It did not end in eclipse. If the grave had ended all for Him it had ended all hope for us. But it "was not possible that He should be holden of it." All His life would have been contradicted by the victory of death. Eclipse there might be, but only like the eclipse of the sun, the light shining forth all the brighter for the momentary hiding. The crown of His life was put on when He rose from the tomb. No incompleteness here. It was the completeness of His wisdom, His divine foreknowledge which was manifested when He arose, for He had said, "After three days I will rise again." It was the completeness of His power, which was demonstrated when the grave, "made sure" by the helplessness of death, the great stone, the imperial seal, the Roman guard, was burst, and the King of Life came forth. No failure here! No lack or imperfection!

2. *His work for us is a complete work.* The atonement was indeed finished when He died on the cross. The debt was paid. The cleansing blood was shed. But salvation was complete only when He arose. For what could a dead Saviour avail against the living forces of temptation, doubt and sin in the struggle of living men for the strength to live? "He rose again for our justification," for a Saviour whom death could conquer and the grave could hold could not even have blotted out our guilt, since none but God could sufficiently atone for a world's awful sinfulness, and could not be holden of death. He won a complete victory for us in rising from the dead, for how could we meet the last enemy, or hope for conquest in the last struggle if He, our Champion, was worsted? In His victory we are victors, and His victory was complete. For us He made possible in the Resurrection the living of the complete life, the life of overcoming here, and the completeness of life hereafter, for His rising again is the assurance of our resurrection, and without the glorified body we should not be complete even in heaven.

3. *And the message is complete.* "Go tell," He said, and the disciples did go and tell. This was the burden of the Apostles' preaching, the preaching which made the world Christian so soon. And it is our message that of a Risen, Living, Conquering, Strengthening Christ, the Christ that weak, dying men need. We, too, must tell it, even unto the ends of the earth.

1st Sunday after Easter. April 30, 1905.

John Hus

(Acts 7: 54; 8 : 1.)

Historical Topic Reviewed by Rev. F. C. Longaker.

I. Sketch of his life. The subject of our study was born at Husinecz, in July, 1369, about the time that Wickliffe's anti-papal writings began to attract attention. Of his early years little is known. He received his first degree from the University of Prague in 1393. He is described as having been tall, with thin, sad face. His conduct was marked by strict uprightness and genuine godliness. His earlier religious experiences were not wholly unlike those of Luther, and like the latter, he also ultimately found peace in the Word and in the hearty acceptance of the merits of the Saviour. From 1398 he occupied the chair of philosophy in his *alma mater*. In 1401 he was appointed dean of the theological faculty, and a year later its rector. In the latter year he was also appointed preacher in the Bethlehem chapel, which had been erected by John de Millheim for the purpose of giving the people the Gospel in their native tongue. Among the multitudes who flocked to hear his evangelical preaching was Queen Sophia, who chose him also as her confessor. His sermons were fervent and Biblical, rather than oratorical, and left deep impressions on

the minds of the people. It was here that Hus set forth those truths which made Rome tremble.

His reformatory efforts may be dated from May, 1403. He had already had some knowledge of the writings of Wickliffe, many of whose views he rejected. However, occasion soon arose to charge him with sharing the doctrines of Wickliffe. Two young Englishmen exhibited some pictures about the University showing the contrast between the poverty of Christ and the pomp and luxury of the Pope and his Cardinals. Hus approved of the sentiment expressed by the pictures, though he protested against the manner of their exhibition. The Bohemians in the University took the same view; the Germans and the Poles the opposite. Wickliffe's doctrines were then publicly condemned, in spite of the efforts of Hus to the contrary. This resulted in the formation of two parties—one in favor of reform, the other opposed. At the head of the former stood Hus, who now labored with zeal to uncover the sores of the Church, and especially the immorality of the clergy. At first the Archbishop of Prague, Zybnek, recognized the honesty of Hus' intentions. In 1409 Wenceslaus, the king, issued an order that in the future the Bohemian nation should have three votes, and the other nations combined only one, in the University. Prior to this each nation had one vote. Now, about 5,000 of the foreign teachers and students withdrew and founded the University of Leipzig. This led the Archbishop openly to array himself against the Reformer. The clergy charged Hus with heresy, which he met with counter charges against the Archbishop. Both appealed to the Pope, who answered by prohibiting Hus' preaching. Meantime, a new Pope was elected—John XXIII, an atrocious wretch, formerly a pirate, and now the embodiment of vice. The Pope ordered a crusade against Naples, which was also preached in Bohemia. Hus protested against this piece of daring presumption. The Pope answered by excommunicating him, and placed Prague under the interdict.

Then the Council of Constance was summoned. The case of the Reformer was to be finally settled (and it was). The Emperor Sigismund furnished Hus with a safe-conduct, which was entirely ignored by the papal party. At his first appearance he was cast into prison. The Emperor sought to obtain his release, but was answered that it was not necessary to keep faith with a heretic. For seven months Hus was tortured, being never permitted to discuss the controverted points, being only requested unconditionally to recant. This he would not do. Therefore on July 6, his birthday, 1415, he was stripped of his priestly robes, delivered to the secular power, and led to the stake, where he gave himself a martyr to the cause of reform.

II. His doctrinal views. These were clearly expressed in his tract "On the Church." They seem to have had but one fatal error—the view that the Church consisted only in the totality of the predestinated, and that only the predestinated could savingly administer the sacraments. He thus deprived the Church of a firm basis, entirely annulling its objective reality, and denying its visible character. It was this error perhaps more than anything else that rendered Hus incapable of effecting a reformation of the Church. In nearly all other respects his teaching was soundly evangelical. His chief departure from the views of Wickliffe was with respect to the Lord's Supper. He closely adhered to the doctrine of the real presence. (Transubstantiation, in his case.)

III. His followers. Hus left no direct line of followers. After his death his mild evangelical spirit forsook the great majority of his adherents, who soon became divided among themselves. The Calixtines (from calix, cup) would have been satisfied if the Papacy had conceded their four points: (1) The communion in both kinds; (2) preaching in the language of the people; (3) discipline among the clergy, and (4) that the clergy be deprived of secular property. The Taborites refused to come to any terms with the Roman Church. At the Council of Basle, 1433, the Calixtines were conceded their four points, and at least nominally returned to the Papacy. Twenty years later Podiebrad took Tabor and scattered the Taborites, who, purified by their misfortunes, gradually returned to evangelical views. Under Senfftenberg they organized themselves as the *Unitas Fratrum*, and assumed the name of Moravian Brethren. Their descendants now have quite an extensive community in and around Bethlehem, Pa.

Faithful in the Least

A gentleman relates an interesting incident connected with his boyhood. While visiting with his grandfather, who held a position under the Federal Government, he went into his office and was about taking a piece of letter paper from the desk. "What are you doing there?" said the old gentleman. "Getting a sheet of writing paper only," he answered. "Put it back, sir; put it back!" exclaimed the strictly honest official. "That paper belongs to the Government of the United States."

"He that is faithful in that which is least is faithful also in much."

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE

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LUTHER LEAGUE OF AMERICA

IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. Eilert,

WITH

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Editorial

The Lenten season should interest the young people. It is a season when the hearts are especially devoted to the suffering Saviour, when the Atonement is particularly brought into the foreground. There is no truth that needs more to be emphasized in these days. Against doubt and skepticism the blessed doctrine of the Atonement is the greatest safeguard. Therefore the Lenten season is of such great importance to the young and they ought to be among the most faithful attendants at the Lenten services.

The season of Lent ought to bring every one to earnest searchings of heart. Is your faith a living one? Are you really growing in grace? Are you becoming to think more joyously of the growing responsibilities toward the Master and His Kingdom? Are the claims of His Church receiving more prayerful consideration? Are you seeking more earnestly to set forth Christ in your own lives as witnesses for Him. With the season of Lent we ought to be putting such questions as these to our hearts and consciences. Let us ask them and let us answer them honestly.

Self-denial is a good thing. A Lenten self-denial offering for missions ought to be the rule in every Christian life.

Let us urge the children to attend the regular church service. During the last twenty years the Sunday-school has too often been substituted for the church, a mistake which is making itself felt to-day in the very poor average church attendance in so many congregations. With a larger attendance of the children at the Sunday services we may look for a new generation who will love to go to church and to whom the good habit will cling. Bring the children to the church services.

In the life of a congregation the prayer meeting often has a distinctive history. This is inevitable. Is there, for example, a lull in effort, a neglect of religion in the home, or a falling down of faith and forgetfulness of God? The prayer meeting records the atmosphere like a barometer. It is seen, for instance, in diminished fervency and falling off in attendance. There should be that devotional and spiritual feature in the atmosphere of a prayer meeting that results in blessing, and fits life for its service for God. They should be made of genuine, practical religious value. They should, without degenerating into the emotionalism of so-called evangelism, be helpful to the quickening of spiritual life and the cultivation of devotion.

We can be too economical. Because it would cost a community too much to try

some case of violated law, the lawbreaker is untouched. Whatever effect the consequences of arrest and prosecution may have produced upon the violator of this law is lost, and we may ask, has not the community suffered morally? It seems very strange to the average man, utterly unfamiliar with some practical municipal workings, to be told that conviction in a police court is quite another thing from securing conviction in the district court. Is not this—"too economical"—the matter with some of our church work? The cost is everything, the consequences nothing, and the moral effect is bad.

A man has a right to his own opinions. This goes without saying. A preacher is a man, and entitled to his opinions. And it is the privilege of a minister to amend his creed, and, if his anchor breaks, to abandon all creed, and to drift rudderless with the tide of current popular error. But it is a pitiable sight, a sorrowful example. When this is the course of a man of unquestioned ability it only adds to the intensity of the calamity. But we are compelled to raise the question of the folly of atheism and the difference between a saving and a Pharisaical righteousness when this sort of thing is brought to our attention. Certainly good intentions cannot excuse bad action, and it seems a breach of the privileges of one's opportunity to have some one in the name of religion threaten our young men with perversion of the faith in Christ. Isaiah 5:20 is certainly appropriate.

Is your League in a flourishing condition? Are you anxious to make it and keep it full of life and enthusiasm? Then make a determined effort to cultivate a missionary spirit and do some definite missionary work. In your prayerful effort to carry out the Master's great commission, "go ye and make disciples of all nations," you will find a new joy and a new zest in your League work. The church and the League which develop such a spirit will always be full of vitality, and the members will grow and develop and become true workers for Christ and His kingdom.

One important work of the League is to train up laymen who shall be intelligent workers in the congregation. The Lutheran Church certainly needs laymen whose talent for church work is thoroughly developed and themselves trained to take enlarged views of the Church and her mission. We need the enlarged vision that we may do that larger work which reaches out beyond the limits of the individual congregation and makes the whole world the field of its activities and influence.

Give us a body of laymen interested in the work of the Church at large, with its splendid missionary and educational activities, and we will have a Church which will make marvelous strides forward. Therefore the Leagues with the wide outlook, whose members are trained to an intelligent conception of the *Kingdom*, will render the Church of the future an incalculable service. Let us enlarge our vision. Then will follow the enlarged work.

How many of your League members are workers in the Sunday school? It is a striking fact that our Lutheran Sunday schools as a rule do not have many of the older church members as active workers. There ought to be many of them active in the Sunday school. There is one way to secure them, at least later on, and that is by training up workers in the League who will never think themselves too old to work for the Lord. When our laymen learn from faithful service in the League and Sunday school how much the pastor needs earnest co-laborers among the members of the Church, then a bright day will have dawned upon our Church and its work.

The Pharisees were right in attaching high importance to a moral life, but they were wrong in supposing that their moral life rendered them meritorious in the eyes of God, and in forgetting that God desires first of all a new and clean heart.—LUTHER.

Publishers' Column

If you will study the list of books of the four Luther League Reading Courses, given on another page, you will find among them a number of good books particularly appropriate to the season of Lent. This season of the Church year ought to be a special season for the study of our Bibles and of some books telling us of the Church, its history, its missions and its work, and particularly our personal obligations to Christ and His Church.

Our Topic lessons for the next few weeks are particularly appropriate as Easter thoughts. You could use them with profit in your meetings. Have you been supplied with the number for the new quarter? If not, send your order at once. Prices are given elsewhere in this number.

A good friend of the Luther League says in a recent letter: "In remitting to you my subscription I want to say I feel that I get it all back in the beautiful, neat LUTHER LEAGUE REVIEW."

Encouraged by such sentiments, we only wish that others would lead those who are not yet subscribers to think so too. What are you doing to help increase the circulation of the REVIEW?

There can be nothing that will add more attractiveness to your meetings than good singing. But all does not depend on the voices alone. If you want good singable hymns—the kind that impress you and not those that merely help fill up the time—you should send for the Luther League Hymnal. The book with music is 60 cents, postpaid, $6.00 a dozen, prepaid; the words-only edition, 20 cents a copy, or $2.00 a dozen, postpaid.

Address all orders to the LUTHER LEAGUE REVIEW, P. O. Box 876, New York City, N. Y.

For Special Terms on "Way of Salvation" for Luther Leagues, apply to the author, 1315 Waveland Ave., Chicago, Illinois.

Daily Bible Reading

March 12. Invocavit—Matthew 18: 21-35.
Monday—Exodus 12: 21-28.
Tuesday—II Samuel 24: 15-17.
Wednesday—Ezekiel 22: 1-16.
Thursday—Luke 21: 25-36.
Friday—Romans 15: 1-13.
Saturday—I John 2: 15-20.

March 19. Reminiscere—I Corinthians 10: 11-15.
Monday—Genesis 3: 1-24.
Tuesday—Exodus 20: 1-17.
Wednesday—Leviticus 26: 1-13.
Thursday—Ephesians 6: 10-18.
Friday—I Thessalonians 5: 1-28.
Saturday—James 4: 1-17.

March 26. Oculi—I Peter 5: 6-11.
Monday—I Samuel 7: 1-8.
Tuesday—II Chronicles 7: 12-22.
Wednesday—Zechariah 7: 1-14.
Thursday—Daniel 9: 3-19.
Friday—Matthew 21: 17-22.
Saturday—James 5: 13-20.

April 2. Laetare—John 16: 23-30.
Monday—Genesis 4: 1-8.
Tuesday—Exodus 35: 20-29.
Wednesday—Judges 5: 1-31.
Thursday—Acts 20: 17-38.
Friday—I Corinthians 16: 1-14.
Saturday—Galatians 6: 1-10.

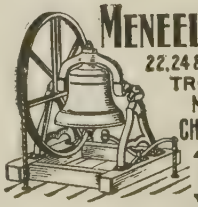
April 9. Judica—II Corinthians 8: 1-15.
Monday—Leviticus 23: 38-44.
Tuesday—Isaiah 62: 1-6.
Wednesday—Zechariah 9: 9-11.
Thursday—Mark 11: 1-11.
Friday—Luke 19: 28-48.
Saturday—John 12: 12-19.

Reflections

A Luther League is not a rival but a helper to the Church.

A Luther Leaguer has no duties that do not fall on every other member. Only, his assuming the name and title of a Luther Leaguer is an avowal that he understands his duty and is willing to perform it. If he does not, he is a fraud of the first water.

The undeveloped power in the young people of our churches is like the waste energy of coal that escapes in smoke, it is enough to turn the world upside down. Save it. Harness it to God's work.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Our Churches and Institutions

Greater New York

— Koinonia, an organization of pastors in this city, meeting monthly, gave a dinner at the Hotel Belvedere, Fourth avenue and Eighteenth street, on Monday evening, February 20.

— The first memorial window in the beautiful edifice of the Church of the Holy Trinity, the Rev. C. Armand Miller, D.D., pastor, was recently put in place. The window is a gift of Mrs. Jacob F. Hunter, in memory of her husband. The subject is "The Second Coming of Christ."

— The seventh anniversary of the Church of the Reformation, Brooklyn, the Rev. H. P. Miller, pastor, was celebrated on Monday evening, February 13.

— English services were begun in the League Building, Sanford avenue, Flushing, under the auspices of the Synod of New York and New England, on Sunday, February 5. The sermon on that day was preached by the Rev. A. Steimle of Brooklyn. On February 12 the sermon was preached by the Rev. Dr. C. Armand Miller, president of the Eastern Conference. The prospects are encouraging.

Chicago

— It is announced that the Chicago Lutheran Seminary has raised $50,000, and an old indebtedness of that amount paid, through the generosity of friends of that institution.

— The opening exercises of the Bethel Church were held Sunday, February 5. Dr. M. Wahlström preached in the morning. At the meeting in the afternoon Revs. V. Tengwald and S. G. Hägglund spoke, the former in Swedish and the latter in English. Dr. L. G. Abrahamson was also present and delivered an address. The church is not yet completed. It is only a basement, but this is large and very convenient. It has been erected at a cost of $13,000 and seats 600 people. Dr. A. P. Fors is to be congratulated.

— The Church of the Holy Trinity, Rev. Dr. W. L. Hunton, pastor, during the past year, according to the last annual report, received 37 members and raised for all purposes $6366.62. The congregation has authorized the working out of a systematic plan which contemplates the gradual canceling of the entire debt which rests as such a hindrance upon the congregation.

— During the present winter three English missions have been started in Chicago, St. Stephen's on the West Side and Redeemer in Austin by the Chicago Synod of the General Council and the People's Church in Roseland on the South Side by the Chicago Conference of the General Synod. All are promising fields.

— The Lutheran Women's League held its annual meeting in the Church of the Holy Trinity recently. The organization was founded through the influence of the late Mrs. Hamma during the World's Fair in 1893. The members of the Executive Committee are an index of the representative character of the organization. It is composed of members from the following synods: Augustana, Chicago, Danish, Hauge, Northern, Illinois and United Norwegian.

Allegheny

— St. Paul's congregation, Rev. W. E. Schramm, has purchased a lot for a new church at a cost of $21,000. Building operations will begin at once.

Milwaukee

— At a meeting held February 8 in Trinity Church about 50 prominent Lutherans, members of the Missouri and Wisconsin Synod churches in this city, took the initiatory steps toward establishing an asylum for the aged. A committee of 12 was appointed to prepare a constitution to be presented and discussed at the next meeting.

Minneapolis

— A new church will be built during the coming summer by the St. Paul's congregation. It is to be erected on the corner of Fifteenth avenue and Twenty-eighth street, South. The style will be Tudor-Gothic. The entire church is to cost from $18,000 to $20,000.

— The debt of Grace Lutheran Church, said to have been about $7000, has been liquidated by Hon. Charles A. Smith. Mr. Smith is a liberal and judicious benefactor of the Lutheran Church.

— The English Lutheran Church of the Holy Trinity was organized on January 29. The organization of this church is of interest to Luther Leaguers because it is the direct outgrowth of the intelligent and earnest efforts of young people, working together as a Luther League in the mother church. The work began by the organization of a Sunday school of five classes on the first Sunday in September last. After three or four weeks of this work there was a demand for regular church worship, which, by the kind assistance of the pastors of the "Twin Cities," has been maintained regularly since October 1. A class of catechumens is being instructed and a Bible class meets weekly for study and devotion. The inspiration and power for this work seem to have been fostered and strengthened greatly by, if not indeed gathered from, work done in the Luther League along the educational and devotional lines advocated in the REVIEW and other official literature. This example should encourage others to undertake similar work.

Detroit

— The corner stone of the new chapel of St. Paul's mission was laid on Sunday, January 29. A large number of people were present to witness the ceremony. Rev. J. A. Miller is the pastor.

— The first service of a proposed new mission—Christ English Lutheran Church—was held on Sunday, January 29. This mission is located at Woodward and Hendrie avenues. Rev. W. C. Miller is in charge of the work.

Washington

— St. Mark's congregation, Rev. J. L. Frants, pastor, occupied its new Sunday school room February 15. It is expected that the church proper will be ready for occupancy in April.

Newark

— Rev. Dr. Pick has been chosen successor to Rev. W. Rieb, who resigned St. John's German congregation after a pastorate of 36 years. At Easter Rev. Rieb will observe the fortieth anniversary of his ordination.

Columbus

— Prof. E. Pfeiffer has been elected successor to the late Rev. E. G. Tressel in the pastorate of Grace Church.

Knoxville

— The congregation served by Rev. J. R. Lauritzen in this city is building a new church which is rapidly nearing completion. The congregation, though small, hopes to dedicate the new church free of debt.

MISCELLANEOUS

— Congress has acted favorably upon the bill to pay the amount of damages to church property in Virginia by the Federal Army during the Civil War. St. Paul's Lutheran Church, Strasburg, and Muhlenberg Lutheran Church, Harrisburg, have claims of $1600 and $2500 respectively, which will be paid upon the final passage of the bill.

— By bequest of the late Rev. Henry Heigard, a member of Kansas Synod, Midland College will receive the income from a farm near Effingham valued at $6000.

— The will of the Rev. Charles Stroud, which left an estate of $125,000 to the Theological Department of Wittenberg College, was sustained in a suit in Common Pleas Court. The Stroud heirs attacked its validity on the ground that another will was in existence. The case was compromised by the college agreeing to pay to their heirs the sum of $9900.

— Susquehanna University to the amount of $300, also the Board of Foreign Missions, Home for the Aged at Washington, D. C., the Ministerial Education Fund of the Susquehanna Synod, the Woman's Home and Foreign Missionary Society, and Lutheran Church of Jersey Shore, Pa., of which he was a member, were all remembered in the will of Mr. John Staver, who died February 3, 1905.

— A bequest of nearly $8000 was left by a deceased member to St. Paul's Church, Mansfield, Ohio, Rev. A. B. Markley, Ph.D., pastor.

— Rev. Dr. John B. Focht has resigned the presidency of Susequehanna University, at Selinsgrove, Pa.

Washington

Low-Rate Tour via Pennsylvania Railroad

March 9 is the date on which will be run the next personally-conducted tour of the Pennsylvania Railroad to Washington. This tour will cover a period of three days, affording ample time to visit all the principal points of interest at the National Capital, including the Congressional Library and the new Corcoran Art Gallery. Rate, covering railroad transportation for the round trip and hotel accommodations, $14.50 or $12.00 from New York, $13.00 or $10.50 from Trenton, and proportionate rates from other points, according to hotel selected. Rates cover accommodations at hotel for two days. Special side trip to Mount Vernon.

All tickets good for ten days, with special hotel rates after expiration of hotel coupon.

Similar tours will be run on March 23, April 6 and 24, and May 18.

For itineraries and full information apply to Ticket Agents; C. Studds, Eastern Passenger Agent, 263 Fifth avenue, New York; or address Geo. W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia.

A New Cathedral Consecrated.

(*Continued from page* 17.)

kings of Prussia during the last century, but was not definitely settled until the present ruler of the kingdom, William II, by a "cabinet order" dated July 9, 1888, directed that plans for a new "dome" should be prepared at once. This task was intrusted to Professor Raschdorff, and the expense limited to 10,000,000 marks. Work on the new cathedral, which is built on the site of the old one, which shelters in its vaults the remains of a number of "Hohenzollerns," was begun in 1900. The portion of the structure which is intended for the purpose of worship has the shape of an irregular octagon. The entire size of the building is 74 x 114 meters and it is thus the largest Protestant church is Germany.

The new cathedral, or "dome," as it is called, is built of yellow sandstone in the style of the Italian *renaissance*. It is 341 feet in length and the cupola, with lanterns, rises to a hight of 323 feet. The two bell towers are 211 feet high. The construction occupied 14 years. The location selected, in the celebrated "Lustgarten," and opposite the historical Royal Castle, is one of exquisite beauty. The cathedral is destined to be the foremost worshiping place of the Evangelical Church in Prussia.

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Pres., Rev. JOHN A. ZUNDEL, 319 Eighth St., North Fargo, N. D.
Sec'y, PROF. R. BOGSTAD.....Moorhead, Minn.

NEW YORK

New York City District

—A regular business meeting of the New York District League was held Monday evening, February 27, at St. James Church. All the local Leagues but one were well represented and the room was filled to overflowing. It was decided to appoint a committee of five to prepare and deliver an illustrated report of the Buffalo Convention to Leagues desiring the same. A new departure has been made in regard to the Literature Committee, which now consists of young ladies. Their work has been very successful so far, and they have planned to form a "Reading Circle," in which the Lutheran Manual is to be studied. The Executive Committee reported that the spring convention will be held at Bethany Church on March 20 and that the address on that occasion will be delivered by Mr. James M. Reynolds, president of the State League.

—On March 28, in the Sunday school rooms of Holy Trinity Church, Sixty-fifth street and Central Park West, at 8.15 o'clock, a lecture will be given, under the auspices of the Luther League, by Mr. J. T. Anger on "Historic Old New York." This lecture will be illustrated by colored stereopticon views. A silver collection will be taken which will be devoted to the use of the church deaconess, Sister Rose, in her visits among the poor and needy.

—The officers of the Luther League of Atonement Church recently elected are: Pres., William Messenger; vice-pres., George McKenzie; rec. sec., Miss M. Hemerick; cor. sec., Thomas Wohlsen; treas., Lester W. F. Peper; librarian, Walter H. Kraeger.

Brooklyn District

— At the annual meeting of the Brooklyn District League, which occurred recently, the following officers were elected: Pres., D. W. P. Meyerholz, Calvary League; vice-pres., Fredk. L. Rath, Emanuel's; Harry F. Ziegeler, St. Matthew's; Victor G. Eckart, Holy Trinity; cor. sec., Miss Minnie Schmidt, St. Stephen's; rec. sec., John D. Papen, Calvary; treas., John C. Hecker, Jr., St. Paul's. Action was taken to pay annually to the Luther League of America the amount requested for the fund for the support of the General Secretary. A motion was adopted urging the Leagues to use the League literature, especially the Topics and REVIEW.

— On Tuesday evening, January 17, the young people of St. John's German Lutheran Church, Rev. H. C. Wasmund, pastor, organized a Luther League. The organization of this League was brought about by the earnest work of Rev. Wasmund and the Messrs. John P. Euler and Fred. W. Schaefer. There were 70 charter members. The outlook at present gives every hope that the number of members will soon reach 100. On January 24 a constitution was adopted and the following officers were elected: Pres., Charles Herter; vice-pres., Miss Josephine Wollenschlager; sec., William F. Breves; fin. sec., John P. Euler; treas., William H. Helmke; librarian, Miss Emma Buck; organist, Miss Anna Schriegel.

PENNSYLVANIA

Philadelphia District

— Noonday Lenten services will be held every week day during Lent, under the auspices of the Philadelphia District Luther League, in the historic old St. John's Church, the oldest English Lutheran Church in America. General Council and General Synod pastors will alternate as speakers, and many cities within 100 miles of Philadelphia will help to furnish them.

— St. Luke's League, Rev. Chas. L. Fry, pastor, will hold a public debate of the question, "Is the World Growing Better?" on March 27. After the judges have decided as to the merits of the arguments of the two young men on each side, the subject will be thrown open to a general parliament. Wm. C. Stoever, Esq., president of the National League; Frank A. Hartranft, Esq., chairman of the National Finance Committee, and Henry G. Deininger, president of the Philadelphia District League, will be the judges. The Camping Club of St. Luke's extended its hospitalities to 150 men of the congregation on Shrove Tuesday evening ("Fast-nacht"). This occasion has come to be looked for as an annual affair and is exercising a marked influence in strengthening the bonds of genuine fraternity.

— The Luther League of the Church of the Transfiguration, Rev. A. C. Carty, pastor, celebrated its ninth anniversary January 29. The service was held in connection with the regular vesper service. Rev. J. C. Mattes, Church of the Saviour, Trenton, N. J., preached the sermon, and Mr. George B. Scheetz delivered the historical address.

— The Luther League of the Church of the Atonement, E. Montgomery street, Rev. W. L. Stough, pastor, recently contributed $100 to the church's "ground rent fund."

— Our Literature Secretary, Rev. Charles L. Fry, was assigned the duty by the friends of the Lord's Day of opening the "argument for the defense," opposing the proposed amendment to the Sunday law of Pennsylvania now pending before the Judiciary Committee of the Senate at Harrisburg, on February 14. Rev. Fry's speech really furnished the foundation for several others, which followed it in logical order. The Pittsburgh *Times* two days after the argument conceded the victory to the "church people," and says that they, rather than the advocates of the "new Sunday," really represent the sentiment of the people of the State.

OHIO

— The Luther League of Emanuel Lutheran Church, Columbus, Rev. C. W. Bachman, pastor, numbers 60 members. Its officers are: Mr. W. H. Bachman, pres.; Mr. Nelson Cullman, vice-pres.; Miss Emma Marks, sec.; Miss Florence Scholl, treas. The society holds its business and social meetings in the homes of members on the last Tuesday evening of each month, and the devotional meetings for the discussion of Luther League Topics in the church every Sunday evening before the evening service. This congregation was organized in 1899 and now has 160 communicants. The League is doing good work.

ILLINOIS

Chicago District

— The Luther League of Chicago has arranged for midweek Lenten services to be held in a hall rented for the purpose on the fourth floor of the Masonic Temple. Pastors representing the various synods have been secured to deliver the Lenten addresses and conduct the services, which will last from 12.05 to 12.50 noon each Wednesday.

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— The Lutheran Ministers' Association of Chicago held a most delightful banquet at the Hotel Morrison Friday evening, March 3. Rev. Dr. Abrahamson was toastmaster. The speakers were: Rev. S. P. Long, on "Pulpit Power;" Rev. Austin D. Crile, on "Trusts and Distrusts;" Dr. E. O. Benson, on "The Health of the Clergy," and Rev. Heilman on "Preachers' Wives."

— The Rev. Hugh M. Bannen of Rockford delivered a masterly lecture on "Our Pilgrimage to Palestine" in Grace Lutheran Church, Chicago, Thursday evening, March 2.

— Rev. Paul Wagner Roth of Elgin delivered a stereopticon lecture in Holy Trinity Church February 16. His subject was "The Land of Evangeline."

— The Luther League of the First Lutheran Church, Decatur, elected February 5 the following officers: Pres., Miss Hallie Kemper; vice-pres., Mr. O. E. Keller; sec., Miss Julia Pauschert; treas., Miss Cora Deck; organist, Miss Deck.

NORTH DAKOTA

Red River Valley District

— The twelfth semiannual convention of the Red River Valley District Luther League was held in the First Norwegian Lutheran Church, Fargo, N. D., Rev. A. O. Fonkalsrud, pastor, February 22-23. The convention opened with devotional services conducted by the president, Rev. J. A. Zundel, Fargo. The pastor of the church greeted the delegates in an appropriate address of welcome. The president responded on behalf of the delegates. The credentials showed a goodly number of delegates present. One notable feature was the large number of students present from Concordia College, Moorhead, Minn., and from Acker's Business College, Fargo. The reports from officers of the League showed progress. Three new Leagues have been organized during the last six months. The treasurer's report showed a balance of $21.82 in the treasury. Officers were elected as follows: Pres., Rev. J. A. Zundel, Fargo; cor. sec., Rev. Peterson, Moorhead, Minn.; rec. sec., Rose Nelson; treas., Prof. M. Hegland, Fertile, Minn. The chairman of the Extension Committee is Rev. A. O. Fonkalsrud, Fargo, N. D. On motion the Executive Committee was instructed to elect delegates to attend the annual convention of the Minnesota State League to be held in Linstrom, Minn., in June. On motion the convention recommended to the Executive Committee that the next program deal with the hospital and deaconess work of the Lutheran Church. Rev. Frank E. Jensen of Lindstrom, Minn., upon request gave an instructive talk upon the LUTHER LEAGUE REVIEW, the Luther League Topics, and also urged the Leagues to send in news items to the REVIEW. Papers were prepared and discussed on the following subjects: "Luther—The Preparation for His Life Work," "Luther and the Word of God," "Luther as a Preacher," "Luther as a Reformer," "Luther and Lutheran Church Music," "Lessons from the Life of Luther." The address at the rally meeting was delivered by Rev. Jensen on "The Evangelical Lutheran Church and Her Young People."

CALIFORNIA

— A convention of the Luther Leagues of central California is planned to take place at San Jose on March 28. The purpose and plan is to organize a District League.

— The League which is planning to entertain the convention mentioned above is connected with Immanuel's Church, Rev. Emil Meyer, pastor. Its existence has never before been re-

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Price $3.50, expressage prepaid, or sent free for 15 new subscribers to the REVIEW at 50 cents each.

Second Course

1. Life of Luther, Wackernagel 2. Spener and Francke Mrs. Marie Richard. 3. Life of Melanchthon, Stump. 4. Ecclesia Lutherana, Seiss. 5. Lutherans in America, Wolff.

Price $5.00, expressage prepaid, or sent free for 20 new subscribers to the REVIEW at 50 cents each.

Third Course

1. Conversion of India, George Smith. 2. Sacred Meditations, Gerhard. 3. The Common Service, Scheele 4. Martin Luther, Jacobs. 5. The Deaconess Calling, Wacker.

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Fourth Course

1. Elements of Religion, Jacobs. 2. The Golden Altar, Seiss. 3. Gustavus Adolphus, Fletcher. 4. Luther on Education, Painter. 5. The Life of Christ, Stalker.

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The books of the four Reading Courses are furnished on the installment plan, $2.00 with order, accompanied by good reference, and on payment of $1.50 per month for 11 months.

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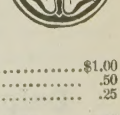

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ported to the REVIEW. The organization was effected November 16, 1902, with 15 members. The officers were: Pres., Miss Carrie Arnold; sec., Miss Katie Baumgartner. The League has been successful and has furnished some of the leading spirits in the movement for a District League.

VIRGINIA

— Greetings: Having received letters from Mr. Wm. C. Stoever, 727 Walnut street, Philadelphia, Pa., president of the Luther League of America, as to the organization of a State League among us, which he strongly favors, I hereby respectfully request *all Leagues* in our State to bring this important matter before their members at the earliest moment and write to Mr. Stoever or me their views. If there is a favorable response and we can get the delegates together some time in the spring to organize we can have the pleasure of having with us to guide us President Stoever and Mr. E. F. Eilert, chairman of the National Executive Committee. I believe that a State League would be of much benefit, and it is hoped that all will carefully consider the matter and act promptly. Respectfully, PHIL. MEISEL, Jr., President Luther League, Richmond, Va.

MINNESOTA

Lake Superior District

— A Luther League for the Lake Superior District was organized in the Bethany Church, Duluth, on February 10. Representatives from 12 local societies were present. Officers were elected as follows: Rev. C. Solomonson, pres.; Mr. Swenson, West Duluth, vice-pres.; Rev. J. B. A. Idstrom, sec.; Rev. J. V. Soderman, cor. sec.; Miss Erickson, Two Harbors, Minn., treas.

OREGON

— The Luther League of Zion Church at the Dalles, Rev. W. Brenner, pastor, as appears from the president's report at the annual congregational meeting, is in a prosperous condition. One hundred and forty-three dollars and fifty cents was raised for church purposes during 1904, and many other favorable results secured that must tell for the general welfare of the church. The League will continue the use of the Topics and try to increase the number of subscribers to the LUTHER LEAGUE REVIEW. The officers are as follows: Pres., Mr. George Weigel; sec., Miss Hannah Schwabe; treas., Miss Anna Pederson; reporter to the local papers, Miss Josie Nickelsen; reporter to the LUTHER LEAGUE REVIEW, Rev. William Brenner; librarian, Miss Selma Cramer.

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Personally-conducted tours to Old Point Comfort, Richmond and Washington via the Pennsylvania Railroad will leave New York and Philadelphia on Saturdays, March 11 and 25, April 22 and May 6.

Tickets, including all necessary expenses for a period of six days, will be sold at rate of $36.00 from New York, Brooklyn and Newark; $34.50 from Trenton; $33.00 from Philadelphia, and proportionate rates from other stations.

Tickets to Old Point Comfort only, covering luncheon going, one and three-fourths days' board at Chamberlin Hotel, and good to return within six days, will be sold at rate of $17.00 from New York, Brooklyn and Newark; $15.50 from Trenton; $14.50 from Philadelphia, and proportionate rates from other points.

For itineraries and full information apply to ticket agents; C. Studds, E. P. A., 263 Fifth avenue, New York; 4 Court street, Brooklyn; 789 Broad street, Newark, N. J.; or Geo. W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia.

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Junior Work. March

WRITE IN THIS DEPARTMENT TO REV. C. ELVIN HAUPT, D.D., LANCASTER CITY, PA.

Memory Verses (To Be Committed)

"Tiny threads make up life's web;
Little acts of love and truth;
Spin aright and weave them well
In the golden time of youth."

"Oh, Many a shaft at random sent,
Finds mark the archer little meant!
And many a word, at random spoken,
May soothe or wound a heart that's broken."

"If wisdom's ways you'd wisely seek,
Five things observe with care:
Of whom you speak, *to* whom you speak,
And *how*, and *when*, and *where*."

Many, if not all, the younger churches are being built up in membership and activity by their Leagues.

Many thanks to good President Roosevelt for his timely words to all Lutherans concerning our incoming hosts of brethren from across the sea.

How many of our juniors know what made famous such names as Martin Luther, Philip Melanchthon, Gustavus Adolphus and Henry Melchior Muhlenberg?

Who was the first Lutheran pastor to come to America?

Reader, are you a helper in the League work?

Striking Facts

The light of the nearest fixed star requires four and a quarter years to reach us, traveling at the rate of 185,000 miles a second.

Education will do more to improve the world than either prohibition or punishment.

One-half of the human race perishes before it has reached the age of sixteen years.

It required a personal God to create my soul.

The most powerful force in the world today is the Word of God.

True science and religion are climbing the same hill of absolute truth. When both arrive at the top they will meet each other. Religion is traveling faster than science, but science will at length arrive at the same results.

Ideas

If you have not tried the Junior Topics we are sure that if they are well thought out beforehand they will prove exceedingly useful and satisfactory.

Illustrated Bible and Church history should be made a feature in the meetings.

Is yours a *giving* League?

There should be a noble object kept in view for every one of our Leaguers. This can be done by having a sufficient number of committees.

Buy Lutheran books. They will compare well with any in the market. Read them carefully.

The REVIEW will make a fine birthday gift for a young friend.

Mottoes

Living Christ is giving Christ.

Happiness is the other face of the coin of generosity.

Come! Let us do right from the love of it.

Remember the happy days of your life.

He who refuses strong drink controls the great temperance question.

Bring another to our pleasant meeting place.

The Junior Luther League of the Church of the Atonement, of Buffalo, N. Y., enrolls twenty-eight members. Meetings, partly business and partly devotional, occur monthly. No dues are paid, but an offering for missions is received. The meetings are very interesting and well attended.

Danish Lutheran Academy

The Danish-American Academy at Nysted, Neb., is conducted under the auspices of the Danish Lutheran Church in America. Rev. A. Th. Dorf, D. D., who is a graduate of the University of Copenhagen, is the president. The property is valued at about $10,000.

Nysted is a little village, but the center of a Danish settlement of 500 or more Danish families. Fine farms come right up to the town. The country around the settlement is beautiful, and the soil is fertile.

The academy is conducted on the lines laid down by Gruntvig. There is simple subscription to the Unaltered Augsburg Confession. The best way to educate a person in Christian doctrine is by general culture, literature, history and like studies. Ethical culture is the basis of Christian culture, and history is leading to God.

The Danish Synod with which this institution is affiliated was founded in 1872. It was the result of a missionary movement in Denmark. The churches of this Synod are found east and west, and it has 53 ministers, 127 congregations and 8,000 communicant members.

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